

# BAPTIST RECORD.

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## THE BAPTIST RECORD

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## EDITORIAL

### NOTES AND COMMENTS.

We note a pleasant call from Col.  
Daughdrill, the affable representa-  
tive of the Judson Female College,  
of Marion, Ala. He reports that  
institution in a flourishing condition.

It is not wise to attempt to divide  
the burdens you are to bear for  
Christ or even to shift them upon  
others. Take them all on yourself  
and be sure you will feel much more  
of the Christ within.

"Etil be to him who evil thinks"  
is on the tongue of most evil-doers  
and many apologists of that sort.  
But fortunately it is not an impos-  
sible barrier either to suspicion or  
investigation.

Many secular papers as well as re-  
ligious have applied their scalps to  
Gov. Altgeld for turning loose the  
anarchists. We hope they will not  
let up as long as there is an inch of  
hide on him. He is little better than  
a common enemy.

The heart that is warmest or most  
ardent in the love and service of  
God will usually be most clearly be-  
tokened by the brightest shining in  
the life. Beloved, get close to him  
and then you will be "burning and  
shining light" for his praise and  
glory.

One hundred years ago the Lord  
opened the door of missions in for-  
eign lands and to-day the gospel is  
being preached to almost every na-  
tion under heaven and hundreds of  
thousands are trusting Christ for  
salvation. What will another 100  
years bring forth?

The Bible is the best book if for  
no other reason it shows us that  
much of what we know is spurious  
and not worth knowing and then  
supplies us with living truth that  
fills and more than fills up the  
vacancy. On this account we lose  
nothing by long and patient search-  
ing of the scriptures.

It is an ill-wind that blows no-  
body any good," as said an impen-  
sious politician recently when he  
had found three or four good eggs  
among the rotten ones that had  
been thrown at him. But what an  
exhibition of "patience under diffi-  
culties." We would that some Chris-  
tians could learn something from it.

We see from The Alabama Bap-  
tist that our Bro. Gray, at Birming-  
ham, is having fine congregations  
at all services, frequent accessions  
to the church and a very encourag-  
ing outlook. Many in Mississippi  
will be glad to know this and join  
us in congratulations and good  
wishes for our brother in his great  
work.

"Judge not according to the ap-  
pearance, but judge righteous judg-  
ment." That is, don't take every-  
thing for granted that you are told  
by some men or hear of them, but  
look a little into their pretensions  
for yourself, possibly you will find  
more rot, and a more spacious  
hollow than outside appearances  
suggest.

If we know just what the wisest  
thing to do concerning Hawaii  
was, we would very cheerfully ad-  
vise our government. But since  
we do not, we as cheerfully with-  
hold our advice. We suppose that  
as honest men, they will do the  
best they can with all the lights be-  
fore them and doubtless that will  
be nearest the right.

We are by no means sure that the  
forthcoming session of Con-  
gress will bring much relief from  
our present financial stringency.  
This is the age when money is pit-  
ted against patriotism and states-  
manship and human rights are little  
in the balances. God's people will  
do well to maintain industrious and  
economical habits of the highest or-  
der and then look to God in humble  
faith and prayer that He will con-  
trol the government, the season and  
the combinations rather than look-  
ing to such an uncertain and un-  
reliable thing as the United States  
Congress.

Inch by inch, step by step. The  
nose, the neck, the shoulders, then  
the whole can't it be. When the  
Papal Palace at Washington has  
been finished and the vice-Pope Sa-  
toli is installed, there won't be  
much of the camel's body left out.  
"Awake thou that sleepest and arise  
from the dead and Christ shall give  
thee light."

We believe that one of the highest  
functions of this government is to  
maintain a well defined representa-  
tive republic, characterized by fully  
guaranteed civil and religious lib-  
erty. This should be done for our  
own individual and national well  
being and also for the imitation  
and well being of all the other na-  
tions of the earth. The people are  
the PEOPLE and they are the peo-  
ple to rule the PEOPLE.

Some of these days God's people  
will grow weary of these men who  
talk wise, plan large, undertake big  
things, get themselves written up  
in the papers and their names wrung  
around the world as the great of  
the earth and yet whose pathway  
through life is one common desola-  
tion of failure, whitewashed into  
success. Any way, what a revelation  
will the final judgment make.

The Roman Catholic mayor of  
Montreal, Canada, gave the Chris-  
tian Endeavor Society a royal and  
rousing welcome to his city, but  
when one of the society speakers  
made some uncompromising allu-  
sions to the Catholic church, that  
mayor's constituency came up in an  
infuriated mob to break up their  
meeting and drive them out. Only  
the strong arm of the law prevented  
it.

If any proof is needed to supple-  
ment the fragmentary history  
rotting the fact of the discovery of  
America by the "Norsemen" or men  
of North Europe more than 900  
years ago is unmistakably to be  
found in the presence of the little  
Viking ship and crew that has  
come all the way across the great  
ocean from Norway and through the  
lakes to Chicago. The little kid of  
a boat is built exactly after the  
pattern and size of the ships of that  
country and time.

In our editorial, "Which is best,"  
in our issue of July 20th we men-  
tioned Bro. Webb as in effect pro-  
posing that the college should be  
more in the hands of the Board of  
Trustees and less under the control  
of the convention. He says in this  
we have misunderstood him and  
misstated his position and that on  
the contrary he is fully satisfied  
with the relation that now exists be-  
tween the convention and the col-  
lege. We take great pleasure in  
making this correction, as it is not  
our purpose ever to misrepresent  
any brother.

A Methodist writer in the New  
Orleans Christian Advocate says:  
"The word of God plainly teaches  
that the Methodist itinerancy is the  
divinely appointed system for evan-  
gelizing and saving the world." We  
wonder that any honest man could  
deliberately write that way, with  
the great commission before his eyes  
and the Acts of the Apostles in his  
New Testament. If it was only a  
matter of taste it might do, but it  
is a matter of fact and principle in  
which the integrity of God's word  
is involved.

A writer in one of our Methodist  
exchanges very pungently says: "A  
hundred years ago the standard of  
ministerial success was soul-win-  
ning, but now it is to bring up the  
collection all right and running a  
hundred and one societies." And  
we venture to suggest that the same  
is like most other ills, a very con-  
tagious disease, very strong sym-  
ptoms of which are appearing among  
some other people. That is a weak  
point even with the best and needs  
to be watched.

Mississippi College was probably  
never better equipped as it relates  
to the faculty than it is now. Then  
with its history of so many years of  
uninterrupted success and many  
living specimens of unequalled work  
in the way of finished scholarship  
it shows itself capable of meeting  
all demands. Write to Dr. R. A.  
Venable, the President, for a cata-  
logue and make ready to send your  
boys to one of the best schools in  
the land.

One of the greatest difficulties to  
be overcome in Japan in evangelis-  
tic work is "The society for the  
propagation of the gospel" (Eisei-  
kaigi). In Kobe recently they had  
a church entertainment in which  
they had lucky wheels, lotteries and  
whiskey and finally turned it into a  
ball and fiducial and danced until  
after midnight. If it were not that  
salvation is by grace and the gospel  
is the power of God, there would be  
little hope of converting those peo-  
ple.

Be certain to read the advertisement  
of Harvest Bells in this paper.

## "WHAT ABOUT MISSISSIPPI COLLEGE?"

Well, as far as we know, it is still  
with us and judging from the action  
of the late Mississippi Baptist State  
Convention, it is likely to remain  
with us for a long time to come.  
That body of intelligent Baptists  
seemed to think it a wise thing to  
give it a rest from all agitating  
questions and let it look after the  
more immediately practical ques-  
tion of the present and future  
growth. The truth is, our people  
love Mississippi College. They love  
it for what it has done, for what it  
is now and for the unmeasured po-  
sibilities of its attainments and use-  
fulness in the future. They love  
it so well that they mean to  
bring about the day of re-orn, wear  
bonnets, and show means they are  
not voters, and not until a bonnet  
means a vote can you get ahead."

## DROPS.

Susan B. Anthony is credited as  
saying: "The rank and file of the  
out of the people who bring about  
the day of re-orn, wear bonnets,  
and show means they are not voters,  
and not until a bonnet means a  
vote can you get ahead."

Bro. Sample's "Chat," i. e., criti-  
cism on a paragraph from Kind  
Words, is timely and to the point. I  
hope all The Record readers read it.

I am much pleased with THE RE-  
CORD's weekly contents. Even Bro.  
Charles' advertisements are inter-  
esting reading matter. I believe  
this brother would be a profitable  
contributor to the paper.

It seems to me to be time for us  
preachers to preach more of the  
doctrines of the Bible—sin, condem-  
nation, repentance, faith, pardon,  
remission of sin through imputa-  
tion of Christ's righteousness, etc.

Not long since I heard a preacher  
say, "Come along and join the  
church, and seek the salvation of  
your souls." Who is the author of  
such a theory? Ave.

We learn that our friend, Dr. J. L.  
Johnson, of Columbus, is to have a  
part in the Baptist Congress, soon to  
meet in Augusta, Ga. We have no  
doubt that his work will be well  
done, both as to treatment and doc-  
trine; and we have a hope that the  
presence of such conservative scholars  
as himself and others, who we learn,  
are to participate in its deliberations  
will finally and fully bring out  
this heretofore doubtful, not to say  
"down grade" institution into the clearer  
and higher realm of safe Bible  
truth and freedom. Brother John-  
son, we understand, is to discuss  
"The emotional in religion," which  
will afford him a fine field for the  
exercise of his talents of imagination,  
discrimination and delineation. He  
has our best wishes for the highest  
measure of success.

Rev. G. W. Gardner, D. D., one of  
the editors of THE BAPTIST RECORD,  
visited his old friend, Mr. John  
Hough, of this place, Sunday, and  
preached an interesting and instructive  
sermon in the Baptist church at  
11 o'clock.—Magnolia Gazette.

It is said that the "Ferris Wheel"  
at Chicago, a description of which  
was given in a recent issue of this  
paper, notwithstanding its many  
"ups and downs," manages to earn  
about \$5,000 a day. No picayune  
business, that.

Below you will find the words that  
were used by Rev. Sumantra  
Vishnu Kamathra, of Bombay, In-  
dia, at the Montreal Christian En-  
deavor Convention that so enraged  
the Catholic population that they  
could scarcely be restrained from  
breaking up the meeting. "There  
is a remarkable correspondence be-  
tween Romish worship and Hindoo  
worship. Romanism is but a new  
label on the old bottles of Paganism  
containing the deadly poison of  
idolatry. Often the Hindoo asks  
when seeing the Romish worship:  
"What is the difference between  
Christianity and Hinduism." In  
India we have not only to contend  
with the dydra-headed monster of  
idolatry but the octopus of Romanism."  
They are bad enough to make  
them mad, but these words were  
wholen them with shame.

Beloved, don't allow your equality  
to be disturbed by the fact that  
the world runs after and shuns for  
the people who get up high and say  
and do big things. God has his eye  
on those who are doing little things,  
even honest things, in lowly places.  
They are his jewels.

The attention of the public is  
called to the advertisement of South-  
west Virginia Institute, which ap-  
pears in this issue. This institution  
moves from Glade Spring, Va.,  
where it has had unparalleled suc-  
cess for the last nine years, to the  
city of Bristol, on the line of Vir-  
ginia and Tennessee, into its new  
buildings, costing \$150,000 in Sep-  
tember next. The standards of its  
school are high, its course very  
broad, and its work most thorough.  
They have twenty-three officers and  
teachers, many of them educated  
abroad.

There was a fine Fifth Sunday  
Meeting of the Bethel Association  
held with the Oak Grove church,  
two and a half miles out from Meri-  
dian on last Saturday and Sunday,  
some account of which will be given  
next week.

## OUR OBSERVATORY.

We are pleased to have Rev. W.  
M. Burr, of Alabama, in our town,  
where he is spending his vacation.  
Brother Burr was kind enough to  
sit on our pulpit on last Sunday morn-  
ing. He preached a good sermon, and  
greatly pleased the congregation.—  
There is evidently a reaction coming  
in the advance women's movement.  
We saw it clearly at the Southern  
Baptist Convention at Nashville, and  
it was even more manifest in our  
recent State Convention at Summit.

The W. C. T. U. decides to em-  
ploy no one who uses tobacco. We  
suppose that this great concern has  
dropped all the grog shops of the  
city, and henceforth it will wage  
war against the evil weed.  
It is a great evil and we  
assume that the use of tobacco in-  
duces numbers of people, but its day  
is at an end if the W. C. T. U. decides  
that it shall go. Would it not be  
better to organize another society to  
do this work? Call it the Women's  
Christian Tobacco Union, and let the  
women work to get the young sister  
to take pledges to marry no man who  
uses the weed.—The fellow who  
gets pretty badly scratched in a fight  
which he is instrumental in bringing  
on, is very apt to raise his hands in  
holy terror, and say that his antagon-  
ist has greatly injured himself. The  
pious fraud could not stand his  
ground and so he indulges in throw-  
ing mud.—We have often laughed  
in our sleeve as we have seen the  
awful dimensions which some men  
have away from home, and have  
plunged the poor fellows who were  
such little men among those who  
were well acquainted with them.  
Ah, it is true, "distance leads en-  
chantment to the view." We  
note that several missionaries who  
refused to work with the Foreign  
Mission Board are now in this coun-  
try visiting churches and working up  
an interest in behalf of themselves  
and their independent movement.  
We cannot but believe that they are  
making a mistake and working  
against the best interests of the de-  
nomination in its efforts to evangelize  
the nations. To cripple in any way  
our Foreign Mission Board must  
prove disastrous in the end.—The  
editor of The Texas Standard is wild  
over the Young People's Movement.  
A wild as he was at the prospect of  
being president of the United States  
two months ago. He says, "I am  
glad to see that the Young People's  
Movement is a national movement every-  
where in the week end every week  
in year, and for the whole country."  
There is no telling to what length  
some good men will go.—Dr. John  
L. Johnson is to make an address at  
the Baptist Congress. We hope that  
such true and good men as Drs.  
Johnson and Hawthorn will reclaim  
the thing. It certainly needs it.  
If some people were to work half as  
hard for their churches as they do  
for the various societies which have  
Christian tacked to them they  
would do some good in the name of  
the Lord, but as it is they are wast-  
ing time and dishonoring the church-  
es of the Lord Jesus.—Some of  
the biggest failures in the world are  
to be found among those who have  
the biggest reputations. Verily  
notoriety is one thing and solid  
character is another.—A pastor  
remarked to me some months ago  
that a member of his church who  
was most interested in a society  
which he felt was the salvation of  
the race, was of no earthly use to the  
church. These kind of people are  
found in almost every church, and  
we can not see why they stay in the  
churches. It would be more consist-  
ent upon their part, and better for  
the churches if they would sever  
their connection with them, and  
belong to the society alone.—We  
had the pleasure of visiting Magnolia  
the Sunday of the Convention and  
preached for the brethren there.  
We went at the kind invitation of  
Mr. John Hough, who was a member  
of our church in South Carolina, as  
his aged mother who lives  
with him. Dr. Hough is a Christian  
of the highest kind. It matters not  
who keeps open, when the hour  
for his prayer-meeting arrives he closes  
his drug-store and goes to church.  
That is the way he did it in South  
Carolina and he keeps up the same  
habit since his removal to Missis-  
sippi. He is blessed with a noble  
Baptist wife and two fine boys.—  
We were glad to renew our acquaint-  
ance with Brother Price of Mag-  
nolia, and to learn that he was  
having such good success in his  
profession. Brother Price completed the  
law course in the University since  
we have been in Oxford.—Brother  
Yarborough will give up his work at  
Magnolia in a few weeks more in  
order to enter the Seminary. He is a  
fine young man, a graduate of our  
college, and one who is greatly  
beloved by his church and people.  
—Rev. J. A. Lee, of Courtland,  
preached a good sermon on Sunday  
night of the day we were in Mag-  
nolia. Lee is one of our favorites, and  
we predict that he is going to do a  
great work.—It is very difficult to  
tell what side of a question some men  
are on. They usually manage to keep  
on both sides. They never antagon-  
ize anybody or anything, and so  
have very smooth sailing, but they

## are really worth very little to the world. We like the man who is not afraid to assert himself.

## CHRONICLES.

L. A. D.

There are many things that the  
Chronicle cannot understand.  
Among these are the following:

1. How is it that a Christian can  
endorse an evil, directly or indi-  
rectly, and yet complain at its re-  
sults? In the matter of the liquor  
traffic, for example, either by sign-  
ing petitions for its license or fail-  
ing to register so as to allow a  
minority to succeed. But when their  
boys are enticed into the drinking  
habit, and their girls marry disre-  
putable men, they deem it a great  
hardship and misfortune. They  
should expect nothing else. Again,  
card playing either for amusement  
or to kill time, which inevitably  
leads to gambling of some sort. Yet  
to worthlessness, if not crime. Or  
these same advocates of the so-called  
"no license," deplore the practical  
infidelity of their children in after  
life. And further, there is the mod-  
ern dances, in which even the  
brother who delights in their license  
with other people's sisters, con-  
demns when his own sisters are con-  
cerned. Still professors of religion  
give their open sanction and "take  
the chances."

2. How is it that Christians can  
spend time and money going to  
theaters and shows, and yet be so  
tired they cannot go to prayer meet-  
ings, and never have anything for  
missions, and very little for church  
purposes. Some of these seemingly  
cannot afford to pay \$2 a year for  
a religious periodical, but may spend  
\$10 for a secular paper. And further  
still, not a few will waste  
time and money on tobacco, often to  
the discomfort of others, with an  
occasional minister setting the ex-  
ample. If the young strag off into  
these habits, who is to blame? Bap-  
tists, it is to be feared, are drifting  
from Bible moorings; they do not  
sufficiently "abstain from all appear-  
ance of evil," much less "let their  
light so shine before men that they  
seeing their good works, may glorify  
our Father in heaven." Notice, it  
is good, not bad, not indifferent  
works.

3. How is it that Baptists entrust  
the education of their children to  
instructors of any or of no faith,  
and often regardless of surround-  
ings. The teaching is sometimes  
wholly contrary to that at home,  
or what should be there taught; or it  
may be modified to that heresy that  
one church is as good as another—  
an assumption that no person of  
convictions can sanction. This ap-  
plies to Sunday Schools as well as  
to secular schools. Not long since a  
couple of girls went into a class of a  
pulpit Baptist school, and were non-  
plussed to hear the teachers rid-  
iculing the idea of immersion, de-  
claring it was not taught in the Bi-  
ble. They never went back, hap-  
pening to know differently; but  
suppose they had not known?

These are enough points to make  
in the article, perhaps—especially  
as the Chronicle wishes to allude  
to a visit to Jackson last week. He  
looked up Pastor Sproules, of course.  
Don't all Baptists visiting Jackson  
do that? It was Wednesday after-  
noon; Bro. S. was out looking after  
his flock, but it being prayer meet-  
ing night, at 8:30 o'clock he was  
found in Representative Hall, where  
meetings are now held. There was  
a fair gathering, mostly young peo-  
ple and members of whom he has  
had the pleasure of baptizing re-  
cently. Being court week and the  
weather being decidedly hot, some  
were unable to come out; they  
missed a pleasant meeting.

## THE CONVENTION.

## THINGS SAID AND GLAD.

Every one, doubtless, who attend-  
ed the Convention at Summit, is  
glad he was there. The meeting in  
its business sessions and Sunday  
services has probably never been  
surpassed in word, in letter and in  
spirit. Bro. A. A. Lomax, of Hazle-  
hurst, presided with becoming dig-  
nity, and the brother who was de-  
termined on confusing the chair or  
producing friction in the body, was  
not present, or if he was, he was led  
to see the more excellent way.

Every interest fostered by the  
Convention had a fair proportion of  
time. The reports, with an excep-  
tion, were admirable; the speeches  
emphatically good. Some few were  
in a minor key, and needed to be  
brought up to concert pitch. That  
was an act saying, that the sisters  
did not so much need brakes for  
their work as that the brethren  
needed steam for theirs.

According to the very nature of  
things, some apprehension was felt  
that the college question would be  
the rock upon which the Convention  
would divide; but the spirit of unity  
had been growing. The articles in  
THE RECORD, in the main, for the

## past six weeks, looked in this direc- tion, and the prayers in the homes and in the churches were seasoned with this spirit. Master, thou hast made us one.

## NOTES FROM HERNANDO AND COLDWATER.

DEAR BRO. HACKETT:—There  
are some things with regard to my  
people at Hernando and Coldwater  
that are worthy of mention in pub-  
lic print. I think I have as pleasant  
a people to work with as any pastor  
in the State. On my trip to Nash-  
ville in May a brother said to me,  
"You have one of the best pasto-  
rates in the State." While there  
are some things in connection with  
both churches that I would like to  
have otherwise, I suppose the same  
is true of every other pastorate. In  
none is everything just as the pas-  
tor would like to see it.

At Coldwater our Sunday School  
has been good all along, yet at some  
times it is better than at others. In  
almost every town I suppose the  
school declines some in the summer.  
At Hernando there has been a  
marked improvement in the Sunday  
School since the meeting in April,  
conducted by Bro. Knight. It is by  
a good deal the best in attendance,  
and interest than it has been since I  
have been their pastor. It is at-  
tracting the attention of the other  
denominations in town, and provok-  
ing them to greater exertions in  
their Sunday School work.

I have never had churches that  
have shown more consideration  
in kindness than these people. This,  
too, deserves mention. Some  
times I would have mentioned  
sooner, but for the fact that Bro.  
Knight made mention of them. Yet  
I feel that I must, myself, put these  
churches in the honor roll. I have  
been well pleased all the time with  
the good people of Coldwater; but  
the first of May they "sifted" me  
handsonly, while the good people  
of Hernando set me going, and I at-  
tended the Convention at Nashville  
in a most "suitable" style, all to the  
credit of these two churches.

Now they say that I need a rest,  
and so they give me a vacation for  
August, that I may rest and re-  
cuperate for the work, when every-  
body gets back to his and her post  
in the fall.

Accepting gratefully their kind-  
ness, I expect to start about August  
4th for Louisiana, where, with my  
little family, I shall spend my vaca-  
tion, with my parents and other re-  
latives, hoping to be much benefited  
by the rest.

I regret very much missing  
the meeting of the Convention at  
Summit; but I had to forego that  
great pleasure in arranging for my  
vacation trip. Enough for this  
time.

T. B. HARRILL.

Hernando, Miss.

## MEETINGS OF ASSOCIATIONS.

AUGUST 29—West Judson; Tupelo,  
M. & O.  
30—Zion; Pleasant Grove.  
31—Tipton; Shady Grove, 12 miles  
from Blue Mountain.

SEPTEMBER 1—Sunflower; Lula, L.  
N. O. & T.  
7—Oxford; Courtland, I. C.  
7—Judson; Richmond.  
8—Columbus; Shuquak, M. & O.  
9—Pearl River; Magee's Creek,  
12 miles from Columbia.

13—Calhoun; Rocky Point, 3 miles  
from Coffeeville, I. C.  
14—Chickasaw; Big Springs.  
15—Strong River; Mountain Creek.  
16—Bogue Chitto; Holmesville,  
10 miles from Magnolia, I. C.  
21—Chickasaw; Sandersville, N.  
O. & N. E.

22—Union; Brushy Fork.  
23—Springfield; Hillsboro.  
28—Yazoo; Ebenezer, 12 miles  
from Goodman, I. C.  
30—Chester; Fellowship, 3 miles  
from Mathiston, G. P.  
30—Mississippi River; Gillsburg,  
12 miles from Osyka, I. C.  
OCTOBER 1—Tishomingo; Piney  
Grove, 4 miles from Rienzi, M. & O.  
5—Aberdeen; Amory, K. C. & B.  
5—Yalobusha; Spring Hill.  
6—Mississippi; Siloam.  
7—Magee's Creek; Pleasant Hill.  
7—Pearl Leaf; Central.  
9—Louisville; Enon, 12 miles from  
Louisville.

12—Deer Creek; Bear Creek.  
12—Central; Brandon, V. & M.  
12—Cold Water; Sardis, I. C.  
13—Fair River; Calvary.  
13—Kosciusko; Kosciusko, I. C.  
14—Choctaw; Salem, 15 miles from  
Shuquak, M. & O.  
14—Tombigby; Mt. Pleasant, 7  
miles from Fulton.  
31—Harmony; Carthage.

NOVEMBER 3—Cary; Union.  
JUNE, 1894—Gulf Coast; Moss  
Point, L. & N.

Do you know a new boarding  
house and improved dormitories are  
being built for the Male High School,  
Shuquak, Miss.? Did you know  
students come hundreds of miles from  
every direction almost, the past year?  
Well, it is a fact. If you aim to go  
to a high grade school write the  
principal; if your means are limited  
ask for "co-operative" circulars; you  
will open your eyes! Address,  
PRF. W. T. FOSTER,  
Shuquak, Miss.

## NOTES FROM HERNANDO AND COLDWATER.

DEAR BRO. HACKETT:—There  
are some things with regard to my  
people at Hernando and Coldwater  
that are worthy of mention in pub-  
lic print. I think I have as pleasant  
a people to work with as any pastor  
in the State. On my trip to Nash-  
ville in May a brother said to me,  
"You have one of the best pasto-  
rates in the State." While there  
are some things in connection with  
both churches that I would like to  
have otherwise, I suppose the same  
is true of every other pastorate. In  
none is everything just as the pas-  
tor would like to see it.

At Coldwater our Sunday School  
has been good all along, yet at some  
times it is better than at others. In  
almost every town I suppose the  
school declines some in the summer.  
At Hernando there has been a  
marked improvement in the Sunday  
School since the meeting in April,  
conducted by Bro. Knight. It is by  
a good deal the best in attendance,  
and interest than it has been since I  
have been their pastor. It is at-  
tracting the attention of the other  
denominations in town, and provok-  
ing them to greater exertions in  
their Sunday School work.

I have never had churches that  
have shown more consideration  
in kindness than these people. This,  
too, deserves mention. Some  
times I would have mentioned  
sooner, but for the fact that Bro.  
Knight made mention of them. Yet  
I feel that I must, myself, put these  
churches in the honor roll. I have  
been well pleased all the time with  
the good people of Coldwater; but  
the first of May they "sifted" me  
handsonly, while the good people  
of Hernando set me going, and I at-  
tended the Convention at Nashville  
in a most "suitable" style, all to the  
credit of these two churches.

Now they say that I need a rest,  
and so they give me a vacation for  
August, that I may rest and re-  
cuperate for the work, when every-  
body gets back to his and her post  
in the fall.

Accepting gratefully their kind-  
ness, I expect to start about August  
4th for Louisiana, where, with my  
little family, I shall spend my vaca-  
tion, with my parents and other re-  
latives, hoping to be much benefited  
by the rest.

I regret very much missing  
the meeting of the Convention at  
Summit; but I had to forego that  
great pleasure in arranging for my  
vacation trip. Enough for this  
time.

T. B. HARRILL.

Hernando, Miss.

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OCTOBER 1—Tishomingo; Piney  
Grove, 4 miles from Rienzi, M. & O.



## EVENING THOUGHTS.

BY REV. L. E. HALL.

To Dr. and Mrs. J. P. Welch, of Kewanee, Miss., my faithful friends, whose sympathy and support helped me in the greatest crisis of my life, this little poem is with affectionate Christian regard, dedicated.

The sun goes down in western skies,  
Approaching night is coming on,  
With lightning speed each moment flies,  
Another day will soon be gone.  
My mind reverts to childhood days,  
When near my mother's side I stood,  
And watched that sun whose lingering rays,  
Will soon be lost in ocean's flood.

The sunset glow, and all we see,  
And all that moves beneath the sky,  
And all that moves, and even we,  
(Creation's boast), are born to die.  
That evening cloud whose amber  
That throne,  
Is benched with other fire,  
Its slender hold on life must wane,  
And with departing day expire.

A holy, peaceful quiet reigns,  
On all around this lone spot,  
And soon will pass what yet remains,  
Of this short day to be forgot.  
Across the path, on yonder hill,  
Where evening shadows are lengthening fast,  
The quiet, sad notes of "Whip-poor-will,"  
Through all the dreary night will wait.

But I will seek in sleep's repose,  
The rest which sleep alone can give,  
And while the world through darkness goes,  
I'll trust in Him in whom I live.

And when with earliest morn I rise,  
And view the sun's resplendent face,  
As he goes up in eastern skies,  
I'll in his course my future trace.

Since right leads up, and wrong leads down,  
As best I can I'll do the right—  
I'll leave the sun to set the wrong,  
Of Him who said, "Walk in the light,"  
And if I'm called in manhood's prime,  
To cross the cold, dark sea of death,  
I'll gladly leave the shore of time,  
And change for heaven this fleeting breath.

If in my weary feet,  
Shall press the world's uncertain shore,  
I'll have in Christ a safe retreat,  
And with Him rest when all is o'er.

SECRETARY ROWE AT HERNANDO.

Secretary A. V. Rowe was with us at Hernando the second Sunday in July, and preached two good sermons for us. He made a fine impression on our people. I have heard quite a number express their appreciation of his sermons. One sister said: "That was the finest missionary sermon I ever heard. Most missionary sermons are dry, but that one was full of interest." He came up Saturday morning and remained till Monday morning, and his stay of two days and nights in my home was delightful. I find him full of interest for the mission work. I wish to commend the Board for the choice of Bro. Rowe as corresponding secretary.

T. B. HARRILL.

Hernando, July 29, 1893.

## A GOOD MEETING.

DEAR RECORD.—The writer went by the way that goes down to Augusta from Hattiesburg, and the spirit of the Lord said "draw nigh" to a certain school house by the name of Indian Springs. He went and found a community hungering for the bread of life. He preached in great weakness for six days, and twenty-seven persons, eighteen of whom were men, said: "Here is Titillabala, what doth hinder us to be baptized?" And having been convinced that they believed that Jesus Christ is the Son of God, they went down into the water—both this writer and the twenty-seven, and he baptized them, and then preached on the bank of the beautiful stream about four hundred persons. The result of the six days' work was 40 conversions, 27 for baptism. We are to organize a church there next Friday week. There will be about 55 to enter into the new body. Among those who were baptized were quite a number of heads of families, and men who are prominent as citizens of the county. Yours truly,

L. E. HALL.

Hattiesburg, July 20, 1893.

## GOOD MEETINGS.

The annual meeting of Monticello and Salem churches have just closed. In the former I was assisted by Dr. R. A. Venable, the president of Mississippi College. Dr. Venable is a great and good gospel preacher. He is a man of great strength of mind and character. He always impresses his audience that he believes in the Bible and he is not afraid to let it mean just what it wants to mean. Above all he says obey the Bible and its author, God.

The people of Monticello church are greatly helped and we will do greater things in the future. Three adult baptisms at Monticello. Young Brother J. L. Lowe, pastor of Mowatt church, assisted me at Salem. Brother Lowe is a promising young preacher. He is to become one of our leading men. He did some preaching here which was worthy of a more experienced man. We highly commend him to any church that desires a good, energetic young man.

There were twenty-four additions, nineteen for baptism, three by letter and two by restoration.

Fraternally,

G. E. PUTNER.

Look at the sun, and it puts out your eyes; look at the more than sunlight of revelation, and it enlightens them. The purity of snow causes snow-blindness to the Alpine traveler, but the purity of God's truth has the contrary effect, and cures the natural blindness of the eye.—Spurgeon.

## SHOULD MISSIONARY BAPTIST CHURCHES

RECEIVE THE BAPTISM OF THOSE COMING TO US FROM THE ANTI-MISSIONARY BAPTISTS?

I am not fearing that any denomination 40,000 strong or any other number are going to take Baptists by storm of error brought against the truth, but I call attention to the above question because it is so frequently asked, and is not even now settled in the minds of many Baptists.

Anti-Mission Baptists are a sect of religious worshippers who denominate themselves, "Primitive or Old School Baptists." They went out from the regular Baptists in 1827-32 and took with them the majority at that time, forbidding those who contended for "The faith" to enter their houses of worship for the purpose of preaching the gospel in the same.

"As a sect, they are bitter enemies to Foreign Missions, Sunday Schools, revivals of religion, Bible Societies, etc." They claim that in apostolic times, "Their sound went into all the earth and their words unto the ends of the world" as in Rom. 10:18. "This is one of their foundation passages of scripture upon which they stand to defend their opposite theory to foreign mission work. They are then great opposers to Baptist doctrine, for this reason:

They claim that the means that Baptists use to make the gospel a witness unto all nations are unconstitutional. Now when it comes to the great cardinal truths of the Bible in reference to man's salvation, Baptists and Anti-Mission Baptists are as far apart as it is possible for truth and error to make them. Then, if there could be no other reason adduced than the one given that we should not receive their baptism, it seems to me it should be sufficient.

Well, if this is sufficient evidence to prove that we should not receive their baptism, why continue the question? I answer that because these brethren act the baptism that Baptists do, they believe it to be a baptismal act, and are they by themselves in that belief, for many good, honest, truth-seeking Baptists believe this very thing also. They have no great reason for believing such error. No, but their sympathy arises, and they desire to give to all that claim to be religious their just dues in all things, and who in no instance nor for any inducement would oppose any good these brethren might do in the light of God's word.

A reason why this question is frequently asked: very often it is the case that Baptist churches receive private or public indications that there is a good brother who is a member of the Anti-Mission denomination that wishes to unite with the Baptists really is very willing to do so, but stoutly opposes the idea of being what he understands, baptized again. Now I am well aware of the fact that if these intimations reach a sound Baptist church the brother whose desire it is to become a member with us will soon be given to understand that Baptists are not only authorized to receive those who believe, but that it is their duty to baptize all that come to them for membership by an experience of grace; hence a majority, at least, would oppose the reception of any person by experience unless they were willing to be baptized. Now it is a fact that in most churches there are members who have crept in unawares, that want to live a Christian life or not, and generally from such source great sympathy arises for everybody, and they would that all men were as they are, church members. Now to reject the application of a brother who has received his baptism from another denomination, in this church-member-seeking age of the world would be a sad case of division among Baptists. Well, for Baptists to be divided upon any question that the Bible is calculated to answer does not speak well for a Bible people, nor can we fully enjoy the force of Christ's prayer to the Father, that they may be one as we are." John 17:11. Here then is sufficient warning to us not to be unequally yoked together with unbelievers in anything that God's word teaches. It may be possible that some one will say that the brother who desires to become a member with us, but opposes being baptized again (as he calls it) will offer an excuse for him by saying that he is in hearty co-operation with all our mission work, in fact believes to the very letter as Baptists. This is good as far as it goes, but how do we know that? Some one may answer: I heard the brother express himself upon this very subject and find no objection to him. Well, that is good too, but it is insufficient if the Bible is God's revelation to man. Why insufficient? because actions speak louder than words, hence it will take baptism to prove to all men the position we occupy in reference to work that Christ has enjoined upon each one of his followers. So then to be true followers of Jesus Christ we must be baptized and that by the authority of a church of Christ that only can perform the act by a scriptural administrator in order to make it scriptural baptism. Baptist churches are churches of Christ, vested with the authority to "Go into all the world and preach the gospel to every creature." This, no consistent Baptist denies. Then we are bound to confess that the sect

## "Primitive or Old School Baptists"

are not churches but religious societies operating under the authority of men that built them. So we see no church, no baptism, but with a church we have baptism every time. It may be asked how do I know that? I answer that the church that Christ built evidently commenced in the divine mind; it is from above and not from beneath. Will that position prove that it has scriptural baptism? Yes. Listen: The baptism of John whence was it—from heaven or of men? Matt. 21:25. I answer that John's baptism was from heaven without a doubt. Then it was scriptural baptism, because anything from heaven and not of men is scriptural, and should satisfy every inquiring mind. That John's baptism was from heaven no one can deny, when they read John 1:6. We find these words, "There was a man sent from God, whose name was John." So he was "sent from God," not from men. Then he brought the authority to baptize, from whence he came. Here then is the example of the authority that Christ vested everyone of His churches with reference to baptism.

Now I doubt very much whether any Baptist that is acquainted with the rise and history of the Anti-Missionary denomination would attempt to say that Baptists could scripturally receive their baptism; under no consideration whatever, for when we do this we forfeit our claim and to forfeit our claim is nothing more than to forfeit the Bible.

Let us for a few moments admit that we have the right to set aside the scriptures and substitute for them our own agreement with each other as members one of another would it suffice to make the error truth; or would it cover up the error in the darkness of our sympathy and respect that we have for those who claim to be Christians as well as we? I answer no; for that which we declare by church covenant demands that we be consistent. Listen: "Having been led, as we believe, by the Spirit of God, we most solemnly and joyfully enter into covenant with one another as one body in Christ."

We engage therefore, by the aid of the Holy Spirit, to contribute cheerfully and regularly to the spread of the gospel through all nations. This is a part of the covenant under which all come who are baptized into a regular Baptist church, the spirit of which is in accordance with the plain teachings of the Bible, and as an obligation of course rests upon each one to give, "A willing mind." 2 Cor. 8:12. "Every man according as he purposed in his heart, so let him give, no grudgingly or of necessity; for God loveth a cheerful giver." 2 Cor. 9:7. These and other scriptures that might be presented stimulate every true minister of the gospel to insist upon every one to contribute to mission work. The calls that are made from time to time in behalf of such a noble work are responded to by every intelligent Baptist that possess the "Spirit of Christ." For though they are never silver nor gold they are very apt to give "a willing mind." This is very encouraging to any pastor to know that among his flock there is not one opposed to the Bible command to "Go into all the world and preach the gospel to every creature," and if they can't go to feel that it is their duty to "Honor the Lord with their substance, and with the first fruits of all their increase." Prov. 3:9. Now let us try the case of taking the brother into our fellowship that comes to us from the Anti-Mission denomination by the ordinary questions asked upon a profession of his personal faith in Christ, recognizing the baptism that he received from that denomination, to what extent is he responsible to the church he has joined so far as his Christian works are concerned? I answer, none whatever. Surely the pure gospel of Christ must have been the means that led the brother to think that we are right and that Anti-Missionaries are wrong. So in like manner should the gospel be preached to him and to every person that comes to us from any other denomination, then may every prophecy be assigned to inexorable mysticism.

Nor can I ask the reader's patience in an attempt to disprove the various statements that have been made, and those figurizing theories contain their own refutation. As David said of fulfillment of promise to Israel: "He shall have dominion from sea to sea, and from the river to the end of the land." Ps. 72:8. This scripture has reference to the personal reign of Christ, and also contemplates the peace and prosperity of Israel. Will you read carefully the whole Psalm and see that they are to possess their land, long trodden under foot, it is declared they are to be diligently gathered from all places. See Isa. 11. Read the whole. You there see the foretelling of such things as this world has never witnessed. Peace shall reign, safety prevail, with the remnant of God's peculiar people gathered from Assyria, Egypt, Patros, Cush, Elam, Shinar, Hamath, and the islands of the sea. "And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." Where roads are not opened by men, the Lord will prepare the way by his own hand. "And the Lord shall utterly destroy the tongue of the Egyptian sea, and with his mighty wind shall

## church and so ought every other true believer in the Lord Jesus Christ.

BAPTISM GOD'S WITNESS.

Baptism then is God's witness of the redemption of the soul to the world; it attests to the world that we have been saved by "By grace are ye saved through faith and that not of yourselves it is the gift of God, not of works, lest any man should boast." By grace, yes; unmerited favor have we been saved. Free salvation is in accord with the teachings of Christ. "Freely ye have received, freely give." Give cheerfully, for "The Lord loveth a cheerful giver." I would ask how does this sound to those who bitterly oppose preaching the gospel to the heathen and teach that in God's own good time and pleasure the heathen will be saved regardless of means. Does it destroy the idea of salvation by grace? No, but it shakes the foundation of an ultra-Biblical idea of the doctrine of unconditional salvation, that is foreign to the teachings of the Bible.

I am not aware of the many reasons that some Baptists have for believing that we ought to receive the baptism of those coming to us from the Anti-Missionaries, but here is the nearest and the greatest that can be given: "We ought to receive the baptism of those coming to us from the Hardsells because they were once of us." Yes indeed they were once of us so far as membership was concerned and if they had "kept the faith" they would have continued with us until now.

"They were once of us." Yes; and their going out from us forfeited their baptism as ever being a church ordinance again. So they have no baptism, but merely dipping for not every time that a person is dipped should it be called baptism but invalid baptism that Baptists can by no means accept of.

Jno. THOMSON,

Byhalia, Miss.

## ISRAEL'S INHERITANCE.

No. 14.

BY A. P. COPELAND.

"Thus saith the Lord God; this shall be the border whereby ye shall inherit the land according to the twelve tribes of Israel." Ezek. 47:14. If the reader will carefully examine from this to the 47th chapter, and then diligently mark the contents of the following and last chapter of Ezekiel, he will see that the land is systematically apportioned to the tribes by lot, with an accuracy of division, defining metes and bounds, not known in any former allotment of possession to the tribes. Beside, the grant embraces all the territory from the Jordan to the Euphrates, and from the Mediterranean Sea to the Persian Gulf, covering a large area of country which the children of Israel have never yet occupied. "This division of the land entirely differs from that which was made in the days of Joshua, in which the tribes were not only differently placed, but confused and intermingled; while here distinct lots are assigned to each of the twelve tribes in a regular mathematical form. Literally, such a division never took place." To this point the words of this quotation agree with the scriptures. The remainder is a fancy borrowed from the spiritualists. He adds, "nor is it probable that it ever should; it seems to denote the quality of privileges which subsists among all the tribes of believers, of whatever nation and whatever their previous character may have been." The quotations are from marginal notes in the Bible by J. B. Lippincott and Company. Hereafter reference to these notes will be indicated by J. B. L. and C. I need not criticize the latter quotation. While it is a total misapprehension of divine truth, it is in harmony with the fancies of the shades and shadows that clouded the minds of men, laboring under the darkness of ritualism and the lingering superstition of the "dark ages." If the scriptures before us are not to be understood literally, as the words of any other discourse, then may every prophecy be assigned to inexorable mysticism.

Nor can I ask the reader's patience in an attempt to disprove the various statements that have been made, and those figurizing theories contain their own refutation. As David said of fulfillment of promise to Israel: "He shall have dominion from sea to sea, and from the river to the end of the land." Ps. 72:8. This scripture has reference to the personal reign of Christ, and also contemplates the peace and prosperity of Israel. Will you read carefully the whole Psalm and see that they are to possess their land, long trodden under foot, it is declared they are to be diligently gathered from all places. See Isa. 11. Read the whole. You there see the foretelling of such things as this world has never witnessed. Peace shall reign, safety prevail, with the remnant of God's peculiar people gathered from Assyria, Egypt, Patros, Cush, Elam, Shinar, Hamath, and the islands of the sea. "And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." Where roads are not opened by men, the Lord will prepare the way by his own hand. "And the Lord shall utterly destroy the tongue of the Egyptian sea, and with his mighty wind shall

he shake his hand over the river, and shall smite it in the seven streams, and make men go over dry shod. And there shall be a highway for the remnant of his people, which shall be left from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt." Vs. 15-16. If any one does not believe these wonderful words will receive their literal fulfillment, I have no argument to waste on him; for if he will not believe the Master, he is not likely to hear his servant. It is more my business to state truth than argue with infidels.

Free conveyances are to be used. "And they shall bring all your brethren for an offering unto the Lord, out of all nations, upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain, Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord." Isa. 46:20. Ritualism calls this "The gathering of all nations together into one church." Would it not be a large assembly for one church? And most singular too, for they are to be brought to the "holy mountain, Jerusalem."

Quite as paradoxical as almost any other statement can make the gathering of the children of Israel from among all nations, not gathering Israel indeed, but simply gathering all nations "into one church." That sort of reasoning could move the earth without any fulcrum for the lever.

The Lord will make a new covenant with Israel, according to which is assured the permanence of their dwelling in their country. See Jer. 31:21-38. Especially note v. 37. "Thus saith the Lord, if I have not above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord." In the light of these scriptures, setting forth the gatherings of the dispersed Israelites from among all the nations, the propriety can be seen of allotting them the full and permanent possession of all the country promised them through Abraham. Should they not be regathered, resettled and reestablished, the promise to Abraham would never be fulfilled. The Abrahamic covenant has never been annulled. His seed have never had all the land promised him; much less have they even been the permanent and undisturbed possessors. The covenant will be fulfilled, and Israel will dwell safely.

DEAR RECORD.—Bro. T. L. Moore, referring to my former article touching this subject, asks for "more light," which, if your over-crowded columns will allow, I will try to give him.

Nicodemus appears to have had a long interview with the Savior; a few of the leading points only being recorded in the first twenty-one verses of John 3. He seems to have been seeking information relative to the nature of the kingdom; and the manner of entering it. Perhaps, he wanted to know if the act of baptism then practiced by the disciples, was of itself a full passport into the kingdom. Christ taught him the necessity of a spiritual change to enable him to comprehend the kingdom. Nicodemus stumbled at the word. He wanted something more materialistic. Baptismal regeneration would have suited his ideas exactly. Christ informed him that there were two requirements—first, a changed moral condition, and then a physical obedience in order to enter into the kingdom. Having first explained the change necessary to "see" the kingdom, he added: "Except a man be born of water and the spirit, he cannot enter into the kingdom of God." Don't forget that the subject now under consideration was that of entering the kingdom. The new birth which fits a man for fellowship in the kingdom does not place him inside its privileges; a physical act is also required, which in this place Christ called "born of water," which changed the physical state or relation. To be born, we understand, is to be brought into a new condition. To be born of the spirit is to enter upon a new spiritual life; to be born of the water carries also the transition idea, and figuratively expresses a changed condition or relation. A physical transition from without to within the visible kingdom or church.

If "born of water" did not mean the initiatory ordinance of the church, then Christ failed to teach Nicodemus the manner of entering the kingdom or church, as he proposed to do at that time; but this part Nicodemus no doubt readily understood, because Christ returned immediately to the first proposition—"born of the spirit," which he illustrated by the mind, of which we are made conscious of the fact by the effect experienced.

The organic members of Christ's kingdom were baptized believers. Those added to the disciples were baptized as the entering ceremony. They were required to be born of water as well as of the spirit to enter into the kingdom. There was demanded a change of the spiritual condition; then a change of the visible relation by the physical act, baptism—"born of water." In regeneration the subject is passive under the influence of the Holy Spirit. On the other hand it is not possible for the water to be active, therefore it is but the element in

which some other agent performs the act by which the subject is said to be "born of water." This is all material or physical and visible. Bro. Moore thinks that John 3:5, Titus 3:5, and Eph. 5:26, all teach the same thing. Let us see. In Titus we have the "washing of regeneration by the Holy Spirit," in Eph. the "washing of water by the word," and in John "born of water." See the different agencies employed. In one, the Holy Spirit is the active power; in another the word is the active influence; but where is the active agency in "born of water?" None. The water is inactive—possesses no power or influence; it is only a figure, as before shown, expressing a change of relation, and don't associate with it, any other idea. But as things are cleansed by the act of washing this figure is appropriately used to teach the cleansing power of the Spirit in the work of regenerating the soul; also the influence of the word in leading to, or influencing a new, and pure life. Those made clear are said to be "washed," yet there is no resemblance between a washing and a birth. They differ too much to even figuratively associate the two.

Quite as paradoxical as almost any other statement can make the gathering of the children of Israel from among all nations, not gathering Israel indeed, but simply gathering all nations "into one church." That sort of reasoning could move the earth without any fulcrum for the lever.

The Lord will make a new covenant with Israel, according to which is assured the permanence of their dwelling in their country. See Jer. 31:21-38. Especially note v. 37. "Thus saith the Lord, if I have not above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord." In the light of these scriptures, setting forth the gatherings of the dispersed Israelites from among all the nations, the propriety can be seen of allotting them the full and permanent possession of all the country promised them through Abraham. Should they not be regathered, resettled and reestablished, the promise to Abraham would never be fulfilled. The Abrahamic covenant has never been annulled. His seed have never had all the land promised him; much less have they even been the permanent and undisturbed possessors. The covenant will be fulfilled, and Israel will dwell safely.

DEAR RECORD.—Bro. T. L. Moore, referring to my former article touching this subject, asks for "more light," which, if your over-crowded columns will allow, I will try to give him.

Nicodemus appears to have had a long interview with the Savior; a few of the leading points only being recorded in the first twenty-one verses of John 3. He seems to have been seeking information relative to the nature of the kingdom; and the manner of entering it. Perhaps, he wanted to know if the act of baptism then practiced by the disciples, was of itself a full passport into the kingdom. Christ taught him the necessity of a spiritual change to enable him to comprehend the kingdom. Nicodemus stumbled at the word. He wanted something more materialistic. Baptismal regeneration would have suited his ideas exactly. Christ informed him that there were two requirements—first, a changed moral condition, and then a physical obedience in order to enter into the kingdom. Having first explained the change necessary to "see" the kingdom, he added: "Except a man be born of water and the spirit, he cannot enter into the kingdom of God." Don't forget that the subject now under consideration was that of entering the kingdom. The new birth which fits a man for fellowship in the kingdom does not place him inside its privileges; a physical act is also required, which in this place Christ called "born of water," which changed the physical state or relation. To be born, we understand, is to be brought into a new condition. To be born of the spirit is to enter upon a new spiritual life; to be born of the water carries also the transition idea, and figuratively expresses a changed condition or relation. A physical transition from without to within the visible kingdom or church.

If "born of water" did not mean the initiatory ordinance of the church, then Christ failed to teach Nicodemus the manner of entering the kingdom or church, as he proposed to do at that time; but this part Nicodemus no doubt readily understood, because Christ returned immediately to the first proposition—"born of the spirit," which he illustrated by the mind, of which we are made conscious of the fact by the effect experienced.

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## FROM THE NATIONAL CAPITAL.

YELLOW FEVER.

On a vessel in Hampton Roads and the Cholera at the Philadelphia breakwater are evoking demands that this city be cleaned up, and the garbage collectors and street and alley cleaners are in trouble. These contractors, particularly the garbage collectors, are overloaded with green grocers refuse, including melon rinds. This wet, bulky refuse which can neither be burned, riden, made into sweet pickle, nor given away, fills up the pails, overflows into tubs, and decaying, scents the whole neighborhood, while the garbage cart cometh not. Cannot some enterprising gardener invent a melon especially for city consumption that is not more than three-fourths useless rind?

Is reported by an Egyptian medical delegate to be cholera epidemic. He says that twenty thousand have died this season; that the victims are united in the streets, at prayer, or in the field, and die in an hour; and that many are piled unknown into trenches, while hundreds in their dirty white robes lie dead along the roadside, with no prospect of burial.

Here is a lesson on the evil of superstition, bigotry and ignorance; on the inevitableness of natural laws; the inhumanity of man to man; and we may add on the solidarity of the human race, for the curse of Mecca will be felt around the globe. We might also use this awful scourge as text for a lecture on the folly of exalting notions above facts; a false piety above humanity; creeds above good will; medicines above temperance; and shrines, pilgrimages, ceremonials above cleanliness; but a sermon seems unnecessary. And yet the absurd traditions and dogmas of doctors, divine and secular, oriental and occidental, will be jealously revered while the still small voice of providence speaks with fearful emphasis, unheeded or misunderstood.

## ROMANISM IN THE UNITED STATES.

DEAR RECORD.—As one of the watchmen on the walls of Zion, I thought I would write you a few lines in regard to the present aspect of Romanism in the United States of America. It will be necessary for me to refer to the Cardinals maxims of the Papacy.

1. That it existed in the person of the Apostle St. Peter as the infallible guide and head of Christ's church upon earth, which is to be kept up by perpetual succession.

2. That there is no salvation in any other organization upon earth.

3. That the temporal and eternal destiny of all men in this world is subject to the decrees of the Pope.

4. Therefore universal power, both temporal and spiritual, over all the nations of the earth.

5. The right to punish dissenters temporally and eternally.

6. It claims to have existed since Christ, and by its strength, uses the language of Christ, saying, "The gates of hell shall not prevail against it."

7. The temporal power of the Pope has been overthrown in Europe, even over his seat in the American doctrine of non combination of church and state inculcated in our Constitution, has done that much for the world in its efforts towards a higher degree of Christian enlightenment, and religious persecution has greatly subsided. Yet in the very principle of liberty of conscience in matters of religion guaranteed by our beloved government, Romanism is making inroads upon the inhabitants of our country that they cannot now upon any European nation, because they know from experience the baleful effects of the papal power. Our people are living under the blaze of gospel light, and those that are enjoying it to a great extent, do not consider that these liberties were purchased by the blood of Christ and that of his followers who suffered death in the most torturing shape that fiends of darkness could invent, rather than violate their conscientious convictions of the truth as revealed in the gospel of our Lord and Savior, Jesus Christ, looking alone for comfort and support to Christ as the author and finisher of their faith.

Now, when I see the rapid advancement of the Roman Catholic church, (which was a persecuting power for so many centuries), which has almost the absolute control of a great many of our leading secular papers, which are vaunting the pretensions of the papacy by publishing the movements of the leading men, such as Salotti, the ablegate of the Pope for America, who has, with the archbishops, made Washington, the capital of our nation, their headquarters, where they can come in contact with "the powers that be" in our nation, and where the same old Romish doctrine restoring to the Pope temporal power, as advocated by Cardinal Gibbons in a strong speech in New York City recently. And further, every member of the Roman Catholic church is under a solemn oath to obey the rulers of their church in preference to all other powers, temporal or spiritual.

With these expositions and the phenomenal growth as may be expected in the future of Romanism in America, when perhaps they will have largely the majority in selecting the officers of our States and nation, I say in thunder tones, what may the next century expect in the United States of America?

Yours for the faith of the gospel of our Lord and Savior Jesus Christ, J. M. GIFFING.

Hamburg, Miss.

## FROM THE NATIONAL CAPITAL.

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# SHOW THIS TO EVERY BAPTIST

BY A. P. COPELAND.

There is no one thing of which I am more certain than that every Baptist family ought to take and read a paper devoted to the cause of Christ, in the advocacy of Baptist principles. Baptist principles are Bible doctrines. All Baptist papers of the South, known to me, set forth and emphasize the truth as taught in God's word and as held by Baptists. It is true, of course, that the Bible is the Great Book, the confession of our faith and our court of appeal in both doctrine and discipline. Yet, while this is true, those who do not read Baptist papers, as a rule, are poorly posted in Baptist doctrines and our work. They read and know but little of what Baptists are doing in the world. Their children grow up in untaught and undisciplined in the doctrines that distinguish us as a people. Because they are so little taught, many of them join other denominations. If we are right, this is a great and grievous calamity. As wide as the ocean between truth and error, so is the difference between Baptists and all the Christian world. Every Baptist household should be thoroughly imbued with Baptist doctrine, which is only another name for Bible doctrine. Every child in our families should be taught and impressed that the departure from the Baptist fold is a departure from divine truth. To do this, we need Baptist papers and Baptist books, to stimulate and awaken us in the study and understanding of the Baptist Bible. Yes, I say Baptist Bible, because that is just what it is, as it contains all its laws and ordinances, and contains nothing to the contrary, and does not contain the laws and ordinances of any other people. Of all people, Baptists can least afford to neglect their denominational paper. It is a helper to all true Baptists. It is a paper small and struggling for existence, it may fold more than pays every one who helps it. No intelligent man will contradict me when I say, as an educator, it is worth five times its cost in books. Nor will any informed Christian devalue when I aver that it is unkind and unfair to compare the Christian journal to the secular paper. There is no comparison as to merits, regardless of difference of cost. The Christian journal lays down and inculcates the grand truths that lay the foundation for right living, for good citizenship, and the permanency and health of all good institutions, both religious and political. Yet five Baptist families take secular papers to one that takes a Baptist paper. It is both a shame and a mortification that this should be so. The secular paper lives chiefly on its advertisements; the religious paper on the slim patronage that it gets by hard begging and the sweat of the editor. The weeklies of the secular, where dailies are published, are struck off, run over the same type of the daily. If the religious paper could be put upon the same basis as the secular, it could live without begging. I wish brethren would understand the difference and never more say the Baptist paper is too small for the price, when the poor, hard-worked editor has not half enough subscribers and no money to make it bigger or better. Other things being equal, all church work is much more efficient and satisfactory, in proportion to the number who take and read the Christian journal. This I know from long and careful observation. Any Baptist paper worth reading at all, is cheap at \$2. I am writing this without solicitation, pay, or regard to favor or reputation. It is because I want our people to be Baptists from the top of the head to the end of the toe.

## WANTED

An active and reliable man to distribute circulars and take up signs in this vicinity. Address with references as to reliability. H. B. HARRISON & CO., Box 1064 Rochester, N. Y.

## A WORD FROM MEXICO.

I am happy to be at my work again. I baptized two persons on Sunday last, making 15 I have baptized since my return to Mexico. We have conversions every week.

Last Sunday night I came near being knocked down by a rock thrown in the window while I was preaching. I finished the sermon and two candidates for baptism were received.

The Home and Foreign Boards requested me to return to the United States and collect the unpaid pledges to the centennial work. This I could not do, but I am undertaking to do so by correspondence. I know that I will have the co-operation of the pastors, churches and secretaries of the State Boards. My services for this extra work are without cost to the Boards.

With not the churches in Meridian, Jackson, Clinton and all the places I visited in Mississippi see that every cent pledged is paid at once? The Boards need the funds at once.

My oldest daughter attends Blue Mountain Female College—one of the best schools for girls in the South. Parents in Mississippi cannot do better than paralyze this excellent home-school.

W. D. POWELL.

## BELLS

Sent Allie Church and School Bells. \$25.00 each for Catalogue. C. N. BELL & CO., Millboro, Co.

# FROM BRO. W. H. ROBERT.

BY A. P. COPELAND.

BRO. HACKETT:—I heard so very indistinctly in the Convention that I absented myself from many of its sessions. I visited some friends at McComb; spent three nights there; preached each evening, or rather taught Bible lessons to railroad men and young people—in all, four times. Heard Dr. Lowrey preach two fine sermons. In preaching, Dr. Lowrey mentioned a man who had given up his tobacco and given the money to the mission cause. I thought I would suggest to Dr. Sproule to ask the members of the Convention to help him that much in his church building. I thought that if there were one hundred of the Convention delegates that used tobacco, if they would only sacrifice that taste for one year and give the amount to Jackson church; see how it would help. Ten dollars is a small sum to spend in one year. Many spend twenty for the weed—10x100, and you would have \$1,000 to put to good use. Thinking of this, I taught the little boys to handle the same way these four things—the rattlesnake, whiskey glass, cards and tobacco. Bro. Leavelle asked to amend by saying: "These four things never handle at all—the rattlesnake, the whiskey glass, the cards and tobacco." Don't you think our preachers would look better if they would make the same rules?

All I can do now is to talk to young people and railroad men, and may be, if the Board desires it, aid in setting up Bible schools for the freedmen preachers. My health is very fine now, and if I can work in Mississippi I will remain here; otherwise I shall move Westward again.

W. H. ROBERT.

The Woodville District Conference of the Methodist church has held an interesting session in our little village the past few days. An able discourse was preached on Wednesday, 25th ult., by Rev. P. A. Johnson, the president of this district. A very intelligent and most respectable set of Christian gentlemen composed the meeting. My son, Dr. C. R., having a most noble and hospitable Methodist wife, aided by her noble aunt, Miss A. E. S., dispensed liberal hospitality and fed, during the meeting, more than thirty persons.

Bro. Wilson Brown preached a superior sermon from the text: "The just shall live by faith." I was much pleased, and thanking him for the discourse and asking after his father, he said: "I love you, Bro. Robert, and can't help it. It was under your preaching, when working as missionary in our country in 77 and 78 to the children, that I was brought out to confess Christ." Such little incidents do my poor soul good.

W. H. ROBERT.

## WANTED.

I am seeking information about the Rev. James M. Knight, who was a student in this Seminary from 1841 to 1843, but subsequently became a Baptist minister and labored in the northern part of Mississippi. He is no longer living, I think. I would esteem it a great kindness, if you could, through the columns of THE RECORD, get me into communication with some one from whom I might learn the main facts of Mr. Knight's life.

Sincerely yours,

J. H. DULLES.  
Address, with information, Rev. J. H. Dulles, Princeton, N. J.

OLIVE'S EXPIATION. By Mildred Scarborough. 16mo, 236. Price, \$1.00. Philadelphia: American Baptist Publication Society, 1429 Chestnut Street.

The scene of this story is laid in Virginia, New York, and Florida. In the first, in an old farmhouse, on a place run down because the owner is wedded to the production of a book of "Legends" instead of business, we are introduced to the principal characters, Constance and Olive Leighton. In New York we are brought into contact with a career of self-thoughtlessness on the part of Olive, and with a whirl of fashionable folly into which she was led. While in Florida, amid the balminess and bloom of St. Augustine, we have restoration and the promise of a new life for all the sisters.

The special point of the story is found in this: The younger sister, Olive, uses for a selfish pleasure trip to New York the money which had been procured for Constance to secure for her an opportunity to go to a warmer climate for a time for relief from some pulmonary trouble. The whirl of giddy pleasure, and the thoughtless incurring of debt on her part, and the almost fatal illness of Constance follow. Olive is awakened to the real condition of things by a telegram summoning her home. For a time she is in the depths of remorse awakened by an accusing conscience; but her better nature asserts itself, and she begins on her path of expiation to work her way back to usefulness until she is willing to surrender all for the sake of her sister. She is mistaken as to the nature of the all she is asked to surrender, but her renunciation is none the less genuine and complete.

We shall reveal no more of the plot, nor speak of the lover in the story whom, it is said, "all the world loves." This our readers must find out for themselves. We are sure they will be disappointed neither in the ability of the author, nor in the interest which will be awakened and sustained to the very end of the volume. So highly do the publishers esteem the general excellence of the book that they include it in the library of select fiction which they are forming for young people.

# EVANGELIST KNIGHT

BY A. P. COPELAND.

AT CENTRAL CHURCH, PERRY COUNTY—A GOOD MEETING—RAWLS SPRINGS—THE PINY WOODS—CROPS.

EDITOR RECORD.—Bro. Knight held a meeting of days with Central church, near Rawls Springs, seven miles northwest of Hattiesburg, last week. It was my pleasure to attend the meeting a part of the time, and I have rarely, if ever, attended a better meeting, all things considered. The songs, the prayers, the preaching were all good; and the listening, the attention, was good. Bro. Knight has developed into a strong and effective preacher. He preaches the good gospel in its purity, and yet dresses his thoughts in language so forcible, incisive and attractive. His sermons were simply splendid. His sermons were simply splendid. Of the meeting, you know what that means.

The closing Friday noon. The pastor, Bro. T. H. Robinson, "baptized with Christ in baptism," nine converts Friday morning, and there were many others who left who, it is to be hoped, may yet yield to the workings of the spirit and find life in Him who is "the way, the truth and the life." Central is a strong church, and they have an excellent under-shepherd in Bro. Robinson.

This church is near the celebrated Rawls Springs, where the Rawls Springs Academy of Chickasaw and Perry Land Associations is located. The Springs are yearly becoming more famous for their medicinal properties. All I look for is proper accommodations for guests, of which there is practically none now, to become a great health resort. A few of the people who live near them, for accommodation, take a few boarders, and some marvelous cures are constantly being effected. There are five or six springs at different levels in their mineral and medicinal properties. There lives near the springs the oldest person perhaps in the State—old Mrs. Hutson, the mother of Bro. Morgan Hutson. She is nearly a hundred years old if not a hundred. Her exact age is not known, but her son told me when I asked him her age, "She is about a hundred year old."

The crops in this section are the best I have seen anywhere. Both corn and cotton, potatoes, peas and rice, are all excellent.

Twenty years ago I predicted the "pinney woods" of the State, and the prediction is being fulfilled more rapidly than I expected. No part of the State is increasing in intellectual wealth and population so rapidly as this. Lands that ten years ago could be bought at from fifty cents to \$1.25 per acre, are now worth from \$5 to \$15 per acre.

The population in the last ten years has increased 135 per cent, whilst the taxable value of real and personal property has increased 100 per cent. The next ten years will show still greater growth. It is the healthiest country in the world, good water, due timber, fine grazing, and with proper culture, very productive lands.

It is a white man's country and a good one at that. The population are kind, hospitable, moral and industrious. There is a great future for the "pinney woods."

W. H. H.

Rawls Springs, July 31, 1893.

AMEN TO J. W. LEE.

I want to say amen to Brother Lee's article in THE RECORD of July 20. There is no question in my mind but that Brother Martin is doing a grand work whenever he goes in holding up the doctrines of salvation by grace and by grace alone. There is no doubt but that much of the religious spasm into which so many of our churches have fallen, comes from the fact that we receive into our fellowship so many people who are converted by a milk and cider gospel—part works and part grace. They are not saved, and with none of the love of a real regenerated soul, they can have none of the fruits of a saved man. It is time to cry out with the old prophet, "Stand ye in the way, and see and ask for the old paths, where is the good way, and walk therein and ye will find rest for your souls." But when this is done, they will rise up a host of people and say with much of the same spirit as they did to him: "We will not walk therein."

It seems a little remarkable that a Baptist should hesitate for one moment to encourage such preaching. Other denominations will kick. But why should Baptists be intimidated? They are under no obligations to these denominations to eliminate the doctrines of salvation by grace. It is God who says "Go teach," and should be considered a privilege of the Baptists to do so. Let us "earnestly contend for the faith which was once delivered to the saints."

M. K. THORNTON.

Holmes, Ark.

## MARRIED.

At the residence of the bride's father, in Amite City, La., by Rev. M. T. Andrews, Mr. Martin Luther Bunkston to Miss Frankie Hendry, both of Amite City. May heaven's blessings attend them, and make them blessed and a blessing wherever they may be.

M. T. A.

## DIED.

Resolution adopted by the Baptist church at Spring Creek, Calcasieu county, Miss., June 25, 1893: "Whereas, Rev. G. W. Moorehead, who died at his home near Banner, Calcasieu county, Miss., May 1, 1893, was a member of our church and a regularly ordained minister of the gospel; and

high esteem on account of his admirable disposition, his exalted Christian character, his intellectual strength, and his ability as a Christian minister; therefore, be it

Resolved, That we deeply deplore the loss of our brother who was so ready for every good word and work; who did not neglect the services of the sanctuary; who honored the Lord with his substance; who was ambitious to do all he could for the Lord, who had done so much for him.

Resolved, That we heartily commend his life as an example of noble Christian manhood, and worthy of the emulation of all who would live their duty and generation by the will of God.

Resolved, That we extend to the bereaved family and friends our sympathy in this great affliction.

Resolved, That we order this report put upon our church record, that we furnish a copy to the family of the deceased, and authorize its publication in THE BAPTIST RECORD.

Respectfully submitted,

J. T. WILSON,

JOHN BAKER,

H. W. MCGUIRE,

Committee.

"Well done, thou good and faithful servant, enter thou into the joys of thy Lord." That unchangeable home is for you and for me, where Jesus of Nazareth stands, the King of all kingdoms, and he holds out crowns in his hands.

At the home of her daughter, Mrs. R. E. Fother, near McComb, Miss., on April 5, 1893, Caroline Stewart, aged about 72 years.

Sister Stewart was baptized into the fellowship of Bear Creek church by Bro. D. H. Dobbins about the close of the late war, and lived a consistent member of the same to the day of her death. Her motto in life was, to do all she could and as little harm. She was an invalid for two years, but never murmured nor complained. I visited her frequently in her sickness, and her whole theme was that of religion. She was a kind mother, a true friend and a devoted Christian. She left two sons, four daughters and a host of relatives and friends to mourn her death. To the credit of her children I must say, I never saw children more devoted than were hers. During the long illness of nearly two years, they never seemed to tire, and anything she wanted was provided if it could be had. They have surely obeyed the divine injunction, "Honor thy father and mother."

The Master has called her up higher. We can only say farewell, dear mother, sister and friend, till we meet beyond the river, where no more farewells are shed.

W. H. H. FANCHER.

HE WANTED TO LIVE FOR A PURPOSE.

Bro. Jack Chapman died June 19, 1893, after a continued case of dropsy. He was about 50 years of age; never married, and spent the greater part of his life in Texas. He told the writer about two weeks before his death, if it was the Lord's will for him never to get well, he would be glad to get well, that he might correct his past life.

He was a member of Old Mount Bluff church, Madison county, if he had not been excluded during his absence in Texas; but he knew his life had not been consistent. Still he had never neglected to pray, and wanted to live he might correct the wrong he had unwittingly done.

ROBT. L. BUNYARD.

LITTLE CHESTER, infant son of R. L. and E. V. Ethridge, departed this life at Quitman, Miss., May 21, 1893. Aged fifteen months.

He had been sick but three days when he fell asleep in Jesus. His death was very sudden and unexpected to us. As he was always so patient and good in sickness and in health, to know him was to love him. But thank God I feel he was taken for our good. Our loss is his gain, and why should we grieve so? It was too good for this sinful world.

May God be with us, and all that are in distress, and may we be able to stand and meet our loved ones that are waiting and watching for us.

My sweet baby is gone. One mother so sad and lone; Father, brothers, sisters left With heart-strings bleeding, torn. Oh, God why didst thou thus afflict, And send this terrible grief, To one so short and brief? Was there a need in heaven above For one more bright jewel to star? And still in music sweet, To one so short and brief? Be still and heart, 'twas God who sent this sad distress on us; It is hard to give us up, But we must submit to God's command. He's needed there, for harp strings tuned, Little Chester, fond and true. We must trust then Jesus' care, For it won't be long—a few short years, When we will meet him there. Oh! glorious thought for us, Who have loved ones gone on before, That they will meet us at the gate, And land us safe on Canaan's shore, Where happiness is, and partings is no more.

MOTHER.

## THE BAPTIST TEACHER

Progress is evidently the motto of the American Baptist Publication Society, Philadelphia, with regard to their periodicals. The Baptist Teacher for 1893 is enlarged four pages, to make room for the new department to all the other helps supplementary to the International lessons are given by some of the best writers in Baptist circles; there will also be a short series on Sunday School music by the Rev. W. H. Geiswilt; a series upon Bible inductive teaching; a series upon Baptist doctrine. In the admirable periodical for teachers. A large number of articles as side-lights to the International lessons are given by some of the best writers in Baptist circles; there will also be a short series on Sunday School music by the Rev. W. H. Geiswilt; a series upon Bible inductive teaching; a series upon Baptist doctrine. In the admirable periodical for teachers. 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